



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

### ➤EDITORIAL NOTES.◀

---

**Rev. T. K. Cheyne.**—Readers of *THE STUDENT* will find in this number an address delivered within the past year by the Rev. T. K. Cheyne, Rector of Tendring, England, on “Recent Advances in Biblical Criticism, in their relations to the Christian Faith.” This address was delivered before a Church congress, and was but one of many addresses given at the same time. We call attention to it, not because we endorse the sentiments of the writer, but in order that our readers may become acquainted with the position of one who is recognized as a leading Biblical scholar in England. Perhaps there is no commentary on the book of Isaiah, from which one can gain so vivid an idea of the times and circumstances of the various Isaianic prophecies, as from Mr. Cheyne’s commentary. He is the author of the Pulpit Commentary on Jeremiah and of the volume on “Micah” in the Cambridge Bible for Schools. Mr. Cheyne is also the author of many of the Biblical articles in the last edition of the *Encyclopædia Britannica*. Besides others, the articles on *Amos*, *Canaanites*, *Circumcision*, *Cosmogony*, *Daniel*, *Hittites*, *Isaiah*, *Jeremiah* are by him. He has recently published in the “Parchment Series” a translation of the Book of Psalms. This has not been so well received by critics as his other work. Mr. Cheyne’s position, as will be seen, is an advanced one. A professor of Hebrew in this country could maintain such views and hold his position in but few institutions. In England, however, both in the Established Church and among Dissenters liberty of opinion is exercised to a greater degree than in this country. Mr. Cheyne is an avowed defender of the “Higher Criticism.” Of the advanced critics, he is one of the most cautious. He has two admirable characteristics: He does not hesitate to give up a theory when the facts are shown to be against it,—this cannot be said of many critics; and he seems to be an eminently devout and conscientious Christian. That he is honest in the statement of his opinions, that he is an earnest seeker after the truth must be clear to every one who is familiar with his writings.

---

**Old Testament History in the Sunday School.**—Many of our most earnest and intelligent Christian teachers think that it would be wise to leave the Old Testament out entirely from our Sunday School lessons, confining the scholar’s attention exclusively to the New Testament. Some of them express themselves very strongly on the subject, as for example, Rev. Mr. Meredith of Boston, and a recent writer in *The New Englander*.

The objection is not to the Old Testament itself, but to the method of teaching employed and the *abuse* which is made of the Book. And when we recall facts which have come under our observation, we must acknowledge that the objectors have many strong arguments on their side. There has ever been a disposition to try and find “an inner meaning” in the words of the Scripture, and especially so in the Old Testament; it seems to be taken as a matter of course that a message from the deity must contain some mysterious hidden element which can only be discovered by careful searching. So men have given a double and triple sense to God’s words, even to those which on the surface are plain and easy to be understood. There is an undue tendency to spiritualization, which finds mystical meanings in the decorations of tabernacle, the dress of priests and

the most trivial incidents of every day life. While there are, of course, the prophetic and typical elements in the Old Testament, we should not strive to find these upon all its pages, but recognize that much of the Book is the narration of simple fact, and is to be treated as such.

The record of the history of Israel shows in a wonderful manner the watch-care and providence of God, and is given to teach us the lessons of trust in him, the blessings flowing from obedience to him, and the suffering and sorrow which result from disobedience. All of the historical portions of the Old Testament can and should be used as illustrations of these facts, and thus to help, strengthen and warn us in our lives as individual Christians.

The Old Testament is as really and truly a part of the Word of God as the New, and is equally profitable for instruction in doctrine, but the doctrines are here stated not in the form of distinct propositions but are rather to be drawn out by inductions from the facts presented. Much of the historical narrative was written, as we believe, like other history, save only that the writers were divinely guided in the selection of the facts to be recorded; if this be so, then in our treatment of these events we should in large measure teach the sacred history as we would other history. We should try to make the story real to the minds of the scholars; the actors, men and women; and the events, actual facts, not ideal fancies. We must picture before the mind the scene, and present it in all its bright coloring. The Bible narratives are full of interest. History is not dry if rightly taught, the youngest are interested in the biblical stories of Joseph, Isaac, or David, and come to them again and again with increasing love. So, too, there are many other incidents in the later history of Israel, which have only to be known and they will be as richly prized.

---

**Prophecy and Poetry.**—From what has just been said, we would not have anyone draw the conclusion that only the historical portions of the Old Testament should be studied in the Sunday School. Prophecy and poetry should be taught as well as history, but more care and skill is needed in handling these parts of the Word, since they are far more difficult to explain. Prophecy, it seems to us, must be taught in the light of the history of the time in which it was spoken, and in view of the immediate object present in the mind of the speaker; while at the same time, the lessons which it teaches us, the evidence which it gives us by its fulfillment must be carefully thought over and wisely presented. The fulfillment should be sought for not in the mere verbal resemblances and fancies that may be imported into the text, but in the true thought and meaning of the passages under consideration.

Poetry, again, must be treated as such—we must recognize the character of the Eastern mind, the tinge which the customs and habits of those ancient peoples give to the sacred poets; and so here especially we must be on our guard against any forcing of the words in a literal matter of fact way which they will not bear.

There are certainly many perplexing questions to be settled as to what is the proper treatment of the Old Testament poetry and prophecy, but these remarks at least indicate the lines to be pursued.

---

**Shall we study Biblical Theology?**—This question may seem strange to many readers of the OLD TESTAMENT STUDENT. The affirmative answer is so strong in their minds. Yet with many it is not. Indeed Biblical Theology, when there-